

THE *11-26*
C H U R C H

Catechism *1018. h. 10*

In I R I S H, *4*

With the E N G L I S H placed
over against it in the same *Karakter.*

T O G E T H E R

With Prayers for Sick Persons, and some
Texts of Scripture, and a Vocabulary Ex-
plaining the Irish Words that are used in
them.

*In the Morning sow thy Seed, and in the
Evening withhold not thy Hand, for thou knowest
not whether shall prosper either this, or that,
or whether they both shall be alike good. Eccle.
XI. 6.*

Belfast : Printed by *James Blow*, 1722.





THE PREFACE.



S this C A T E C H I S M, in which both Irish and English are placed in the same English-Letter, in two Columns over against one another, and Spelt by the same Alphabet, is, for ought I know, the first in its Kind, the Editors of it must expect to meet with such free Examinations and Objections, as all Projectors of new Schemes must allow of : But as this Introduction of a new Character, is not a wanton needless Changing of a Thing well settled, but only Improving a very bad One, with reasonable Hopes of doing considerable service if it succeeds : Candid Men will be so far from being severe in Censuring small Defects, that they will rather lend their Assistance towards curing in a second Essay, what we cannot reasonably expect to see perfect in the first.

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However, that less kind of Readers may not Con-
demn without knowing first what it is that is done, I
will Premise some few Things concerning the old Irish
Character which is left : The Reason why the Bible and
Common-Prayer-Book were not put into it at the Time of
the REFORMATION, and the Reason
why something ought to be done now, and an Account of
this that is here offered, and of the Benefits that are hoped
for from it.

And first for the old Characters of the Irish-Letters,
I need say no more, but that they are not the same, but
different from ours. I might say also, that they are
awkard, and of an ill Figure, as they must needs be ; for
they are really the same that ours were about a 11 hundred
Years agoe, before length of Time and PRINTING
had given them a smoother and plainer Turn ; but pass-
ing over that, I will only say, that Time and want of
Use, hath made them unknown ; that to us now, they are
almost as hard to be learn'd, as Greek or Hebrew or
any other new Alphabet wou'd be.

Then secondly, as they are awkard, and strange, and
hard to be learnt ; so they are too few for the Expressing
any Language whatever. For in their Alphabet, they
have neither h in its proper sound, nor k, nor i Conso-
nant, nor v, nor w, nor x, y, z, and yet they have
the sounds of them all : But for want of these eight Letters
they are forced to mingle and blend the others, and confound
all Readers.

Thus for i Consonant they put sh, as John Shane,
James

James Shameau, and in other words sh keep their right sounds. Sometimes for I, they put U, as Jew or Judeus Uid.

Their want of h, made them write him Uim, her Uirre, an Hour Uair.

For v they put b, or f, as Vir, fear, Verse, fearsa, Vocal focal, a Vocabulary foclair, Vicar Biocar, a Viol Biol.

Very often for v they put mh, as the Rule in the Grammar at the End of the Common-Prayer-Book directs, and sometimes they put bh as Favour Fabhar.

For w they put f as Wine Fion.

For x they put gh, as Rex Riogh, but by other Rules and Custom they are taught to pronounce it Ree. So that in this one word there are three Letters Quiescents, and a fourth to be chang'd from i into ee, and only one Letter in five left to the Sound that we join to that Letter.

Thirdly, Another great Fault in the old Character and Spelling, is, that the Compositions are, not made by such proper Changes as join the words together with Convenience, but by adding word to word, and keeping the old Letters, as Possessive's or Heretors in it. To convince me of the inconvenient Length, and great number of Quiescents that this occasions, two Clergymen who have it for their Native Tongue, and are chief in making this Translation of Character that is here presented, chose out the 6th

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Word in the Title of the Church-Catechism, as it stands already in the common Character ; the word is, ionfoghloimtha to be learned, which is spoken only inoloma ; fourteen Letters, and seven of them Quiescents.

As all the Rubricks throu' the whole Common-Prayer, and the Act of Parliament before it, and other Things are already in the common English Letter, with the Irish way of Spelling, I have chosen out some other words in which the same fault is visible.

Trepasſes I find ſpelt Bhfeitheamhnuibh Cahe Temptation, is ſpelt ccatghuhadh.

In other places I find ſuch words as theſe, tſlighochtheadhna, gealpghidleachuibh, Seachdmbuinibh, and many Words begin with ccr, bhfh, ngñ, bpr, bſh, or mbl &c,

Daily in the Lords Prayer, where we pray for daily Bread, as a Native Irish Man ha' ſpoke it before me, is only this plain eaſy word lahal, but as it lie before me in another Print it is Leatheamhail. Here are twelve Letters, and ſeven of the twelve Quieſcents.

To prevent the ill Aſpect, and leſſen the Trouble of Prin ing, or Writing ſuch very long words, they have eighteen Abbreviations. They firſt lengthen words by an intollerable number of Letters, that are needleſs, and then ſhorten them again, by leaving out, perhaps ſome of the uſeful ones by as many Abbreviations.

• But

But the worse and less intelligible the Language of those Times was, the better it answer'd the Ends of those who were Masters of it. For the Pope's design was to keep Ireland a S A C R E D, as he call'd it, that is a separat Peeple to himself, And the Popish Priests kept the Laity in Subjection to 'em, by means of their Ignorance; and by the Obscurity of their Language, they did it effectually. For let them make what Representation they woud, either of Religion, History, or the Acts and Designs of the Government, neither the King, nor Peeple of England could contradict them, and show the Peeple how much they were impos'd upon.

Now the natural way of Converting these poor Peeple, and delivering them from their Bondage, in my humble Opinion, shoud have been, by Opening their Eyes, showing them how they had been abused, and making them sensible of the Benefits, that were laid before them by the Protestant Religion.

That was the Method that was taken in England, at the Time of the REFORMATION. The Reformers translated the Bible into English, set up the Holy Scriptures upon the very Walls of the Churches, and read them in the known Tongue. They publish'd and us'd the Common-Prayer in the Language that every Body understood. They set up Schools for the Instruction of Youth, and here in Ireland they did the same within the English Pale, and throu' G O D's Blessing, those good Means, had the same good Effect here, that they had in England, and other Places: But the poor Natives lying out of their Power, and having such a
Language

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Langwage, as I have represented, which cou'd only be spoken, but neither written, nor read, without those Difficulties that I have mention'd, the Parliament tryed to abolish it in the 28th of Henry the 8th, when they set themselves to root out Popery. And happy woud it be for the World, if corrupt Religions, and bad Langwages could be remov'd so easily, and Truth, and Wisdom could be planted as easily in their stead. Wise Law-Makers woud soon bring their Peeple to the same Knowledge and Wisdom with themselves, if an Act of Parliament cou'd work such Wonders: But Laws of that Nature, without proper means to effect their Ends, are but like dead Letters. Nature is obstinate, and will go in its own Track. Darknes must be expell'd by letting in Light; and old Langwages must be taken away by teaching new Ones. The trying to change the Langwage and Religion of these Natives without these proper Methods, was but forcing Nature; and the Effect was such, as is too well known. The poor ignorant Peeple follow'd their old Teachers, and went on in their old Way: For the Pope and his Emissaries were watchful, and told them, they woud be damned, if they did not: And the Protestants, who cou'd not speak to them, cou'd not convince them of the contrary, nor lay the Scriptures of GOD, and his Truth before them; but later Canons, and later Acts of Parliament, have put us upon this more Christian Method.

The 8th Canon requires, that where the greatest part of the Peeple are Irish, the Confession, Absolution, and the Communion-Service, as far as the Sermon, should

should be read in English first, and then in Irish. And
 the 86th Canon requires, that where the Minister cannot
 read Irish, he shall endeavour to get a Clerk that can.
 The 94th Canon requires that Parishes shall procure
 Common-Prayer-Books, and Bibles, in the same
 Language, as soon as they might be had. And by an
 Act of Parliament in the 8th of Queen A N N E,
 Converted Priests are required to Preach either in English
 or Irish, where the Bishop shou'd appoint them. And
 tho' these Canons and Acts of Parliament are not
 design'd to perpetuate the Irish Language, but only to
 bring in the English, by mingling a little Irish, where
 needful, with it; yet as they show that for the Salvation
 of the Mens Souls, some little Irish ought to be used,
 where the greatest part of the People are Irish: And as
 this common Character, in which we have written the
 Irish, serves for all the Languages in Europe, we
 have placed the two Languages in the same Print, in
 two Columns, as you see them, and hope that the Irish,
 which the Children do know, will help them a little to
 the Understanding the English, which we wou'd teach
 them. If it should not help them, it will not hinder 'em;
 it will be but a little well meant Labour lost, and that
 needs not disturb those, who have spent no Pains about
 it: But if such Advantages help other People in learning
 new Languages, we see no reason why it shou'd not help
 those also: And by this means, when the whole Com-
 mon-Prayer-Book and Psalms, shall be Translated the
 same way, the Children will have the Pleasure of reading
 the Psalms, and making their Responses with the rest of
 the Congregation, and have the Satisfaction of knowing
 what they say. Then if they prefer their unknown
 B Tongue

Tongue before the known, they will deserve to be a Scorn and a Proverb; but, at present, ours is to them the unknown Tongue, and yet we wou'd have 'em use it, for their Prayers and Worship.

But it is said by some, that the Natives are fond of their old Character, and therefore we must keep it, that we may please them.

But I wish, that they who make this Objection, wou'd show, how it appaers, that the Natives, have really any Fondness for it. There is not One in twenty thousand of 'em that can read it, or knows any thing of it. There is not one Popish School in all Ireland that teaches it. Where then lies this Fondness?

They speak it indeed, because they can speak no other: And if speaking it gives them any Natural Love to it, it must make them think well of those, who help them to write and read the Things that they speak; and not leave them under the Dsgrace, of having a Language, which even their Priests themselves can neither write nor print, nor read, if others print it for them. That is their present state, and I dare venture to say, that few of their Priests desire it shou'd be otherwise: But if we help them over that Difficulty, and by that Means teach them true Knowledge, and the Scriptures of G O D with it, it is to be hoped, that they will see, by that, who are their true Friends; whether We, who give them all the Light we are able, or their own Priests, who have let them lose the Knowledge, and Use of writing even their own Language.

But

But to clear this Point farther. As we have already shown the great Faults and Obscurity of the old Character, which we have left, We will here let the Reader know, what it is that we have done, and what Thoughts he ought to have of this new one introduc'd.

And here, we think we may say, that in Reality, and speaking properly, this is not a new Character, but only the perfecting and Improving of the old one. For consider what it is that we have done.

First. Insted of calling a Ailim, b Beith, c Koll, d Duir, e Eadha, and f Fearn &c. We call them plainly, a, bec, c, dee, e, ef, &c. But this is no real Change, but only pulling of a silly Distinction where there is no Difference.

Then 2dly, As the old Character is nothing but the Anglo-Saxonic, that is, our own and theirs both, about a 11 hundred Years since, before Time and Printing had given it a smother and better Turn : We have taken them as they are now improved, without being at the Trouble and Charge of making new Types to carry us back to the old Figures which are worse.

Then 3dly. As those old Times and this old Character wanted 8 Letters, which Time and Experience have taught us to use : We have added all eight at once, and by that Means have cured that Confusion of double Sounds which they were forc'd to have in the old Character.

Then 4thly. As by taking the Sounds by the Ear, and adjusting their Spelling with Care and Regularity, we have cast out an intollerable Number of Quiescents; we have taken away the Occasion of as many Abbreviations. We have laid every Letter that is to be spoken before the Eye, and yet the Words are much shorter than their 18 Abbreviations made them.

As for the Advantages if it Succeeds they are so visible, that they need not much Enlargement.

The first and great one is, that we hope it will make them Protestants, by making them good Christians, by that best way of opening their Eyes, and forming them to the right Knowledge of their Duty towards G O D and Man.

If that Benefit reaches only to that Island Raghlin, which it is prepared for, it will be richly worth all the Pains we have taken; but if it shou'd prove a Step, which the Charity Schools shou'd carry on, to the Converting any considerable Number of Natives throu' the whole Kingdom, How important wou'd be the Advantage then? It wou'd make them better Subjects to a Protestant Prince, when they shall be of the same Religion with him, and enjoy their Consciences, under the Protection of his Authority and Sword.

That unnaturall and unfortunate Fondness, that they have towards Popish Nations, and the Pope himself, will be taken away; and if at any Time those forreign Nations invade us, insted of opening their Arms to receive them

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them, they will joyn with us, in Defending our holy Religion and Liberty against them.

Then it will help them to learn the English Tongue with most Ease. For tho' a little Irish is mingled; it is English that is intended to be taught them: And if it shall have the good Effect of bringing them to that, it will do more good than all Laws that have been made for abolishing Distinctions, and Incorporating them into one Peeple with us. For the kind Intention, and true Policy of the Government hath been to take away all Difference of Habit, Langwage, Law, and Religion, and make all grow up into one Peeple, as they are in England; where British, Roman, Saxon, Danish or Norman-Blood make no Uneasiness or Division: And as the poor Natives, if their Priests, for their own Interest did not deceive them; shou'd of all Peeple be the fondest of this real Union; this learning of them English wou'd insensibly bring that Advantage and many other Benefits, which every one must know without our farther troubling our selves with their Innumeration.

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The Alphabet that we have made use of, is this
that follows, which we will take leave to Kall
The

[]
The Raghlin Alphabet.

ABCDEFGGHIKLMNOPQRSTUUVWXYZÆ.

ABCD FEFGGHIKLMNOPQRSTUUVWXYZÆ.

Roman *Italick*

a	<i>a</i>	A
b	<i>b</i>	bee
c	<i>c</i>	che as in <i>Charity, Chalice, Charles,</i>
d	<i>d</i>	dee <i>Richard, Archbishop, such, which,</i>
e	<i>e</i>	e approach.
f	<i>f</i>	eff
g	<i>g</i>	ghee
h	<i>h</i>	hee
i	<i>i</i>	arch
k	<i>k</i>	insted of c hard, as <i>Aker, Kaptain,</i>
l	<i>l</i>	ell <i>Kandle.</i>
m	<i>m</i>	em
n	<i>n</i>	cnn
o	<i>o</i>	o
p	<i>p</i>	pee
q	<i>q</i>	qu
r	<i>r</i>	ar
s	<i>s</i>	efs
t	<i>t</i>	ese
u	<i>u</i>	tee
v	<i>v</i>	u u
w	<i>w</i>	v <i>Vay or Vaw.</i>
x	<i>x</i>	w kalled <i>wi, as, Wi, a, s, Was, Wi, &c.</i>
y	<i>y</i>	eks
z	<i>z</i>	y i long
	<i>y</i>	kalled <i>yi, yi, o, u, you, yi, o, k, e,</i>
	<i>z</i>	eppard or zod or f soft. (yoke.

For

For understanding the Reason of the Use of some Letters the Reader may be advertized, that the Highlands usually sound their *ch* only like a strong *h*, and that Pronunciation wou'd have pleased them best : But as the Design of this Essay is not to please the Highlands, but incorporate this Island Raghlin and other Natives with the English, we have used it as the English do in those Words that I mentioned : And in this we have the Italian for our Justification ; for Veneroni in his Italian Grammar tells us, that *c* is to be sounded as if it was *tche*, as Cesar Tchefare, Cicero Tchichero. And in that Power our English uses it both in the beginning, Middle, and End of Words. But if this be thought wrong, those two worthy Clergymen who have taken Pains in it are to be held excused, and the Blame of it lies at another Door ; as also the Use of several Diphthongs which, they who are used to the old Irish, will stumble at.

Again, as two *g*'s *g* hard and *gee* soft, are mentioned in t^e Alphabet, for *g* soft we intended to have put i Consonant, or an italick *g*, or only *g* with the Tail reverted : But in the English wee found it hardly twice, and in the Irish I am not sure whether the Sound is found : And therefore we made little Use of it, but yet let it stand in the Alphabet, that others who come after may Consider it, and use or leave it as they find best.

For we pretend not that this short Essay hath perfected this new Traduction all at once.

Wee hope others will soon come after us and Correck our Oversight, and supply what is wanting : And as they who are Masters of it have an Opportunity of doing it at once, and have all the Alphabets of Europe as well

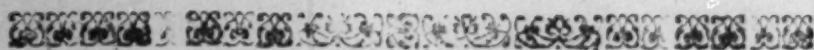
well as the antient ones before them, wee think they are to be Blamed if they make it not as good as any that is in Being.

To lead them into this way wee followed the English no farther than where we thought the English was right, and where it is out of Order and Confused, and puzzles Strangers with its dubble or treble Sounds of Letters, wee freely left it, and followed only the Ear, and Nature, and the Example of the best Alphabets that we cou'd meet with ; and upon that Foundation wee hope they who come after us will make the new Irish Alphabet as good as any in Europe.

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Tegasg Kreesdee, eayhon,
Leahinn as inoloma do gagh
oole yhuine, sul raghus foy
Laiv Esbic.



Kest.

Kred e Hainims?

Frega.

N. no M.

Kest. Ke hug an Tainims Yhuit?

Fre. Mo yeea aare agus mo Yeea-vaare an mo
Vasdea, an a ne'rna mie mo Vall do Chreest,
mo Leanav De, agus moire Riachd Neav.

Kest. Kred do rinnedar do yeea a'are agus do
yeea-vaare an tan shin ar do hons?

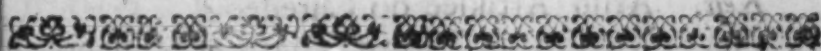
Fre. Do yalladar agus do vodidar tree neech an
Mainim. Akedor, Go nultfin don Diaval agus da
Oibreheev oole, do Foimp agus do Yeevanis an
droch-healse agus do gagh oole Anvianceev pek-
kah ana kolla: An dara huair, Go kredfinn gah oole
Artikle don Chredeev Chreesdee: Agus a tres Uair,
Go koivedfinn Toil neevz agus Aanta De, agus
go shulin centa oole Laev mo Vea.

Kest

A Kristian K A T E K I S M,

That is to say,

An Instruction to be learned of every Person, before
he be brought to be Confirmed by the Bishop.



Question.

W H A T is your Name ?

Answer.

N. or M.

Quest. Who gave you this Name ?

Answ. My God-Fathers and God-Mothers in
my Baptism, wherein I was made a Member of
Christ, a Child of God, and an Inheritor of the
Kingdom of Heaven.

Quest. What did your God-Fathers and God-
Mothers then for you ?

Answ. They did promise and vow three things
in my Name : First, that I should renounce the
Devil and all his Works, the Pomps and Vanities of
this wicked World, and all the sinful Lusts of the
Flesh. Secondly, that I should believe all the Articles
of the Kristian Faith. And thirdly, that I should
keep Gods holy Will and Kommandments, and
walk in the same all the Days of my Life.

C :

Quest.

Kest. Nagh messar go vuil yeeacheev ort a Chreedeev, agus a yheanav mar do yalladar ar do hon?

Fre. Messum go deavin; agus le Toil De yheana me mar shin. Agus verim Buichas o Chreedar Naar neava, fa mar do yhoir orm chum na stadise an Tlane, tre Eesa Kreesd ar Slanior. Agus ghwym Dia Grafa do havart yha-av kownee san Staid cheana go kreegh mo Ve.

Kest. Arish Artiklee do Chreedee?

Fre. Kredim an Dia an Taar Oolechuahdach, Kruior Neav agus Talvan.

Agus a Neesa Kreesd een Vacsan ar Tierna, do gava on Spirad Neev, do ruga les an Oi Muire, duling pais foy *Foint Filaid*, do Keasa, fuair Bas, agus Havlaka, Chuai fhios go Hifrin, D'eree a ris an tres La o na Marveev, Chuai suas ar Neav: Agus ata na hui ar Laiv yhes De ar Naar oolechuachdee; as shin tiucfise do havart Vrehe ar Veohiv agus ar Varveev.

Kredim san Spirad neev; a neev Eglus Chatolik, Kumon na Neev; Maihav nam Pekka; Esheeree na Kolla, agus a Ve avaranach *Amen*,

Kest. Kred do neer olum go haree an sna Hartiklee do Chreedee?

Fre. A kedor, Folamam kredeev an Dia an Taar; do chruai me fein agus a Seahal oole.

An dara huair, an Dia an Mac, d'uaskil me; agus an kinee daona oole.

An tres uair, an Dia an Spirad neev, do neevai me agus Pobal roha De oole,

Kest.

Quest. Dost thou not think that thou art bound to believe and to do as they have promised for thee?

Ans. Yes verily, and by Gods Help so I wil; and I hartily thank our Heavenly Father, that he hath kalled me to this State of Salvation, through Jesus Kryst our Saviour. And I pray unto God to give me his Grace, that I may Continue in the same to my Life's End.

Quest. Reherse the Articles of thy Belief.

Ans. I believe in God the Father Almyty, Maker of Heaven and Earth.

And in Jesus Kryst, his onely Son our Lord, who was Conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was Crucified, dead, and buried: He descended into Hell; the third day He rose again from the Dead, He ascended into Heaven, and sitteth at the right Hand of God the Father Almyty; from thence He shall come to judg the Qwick and the Dead.

I believe in the Holy Ghost, the Holy Katholick Church, the Kommunion of Saints, the Forgiveness of Sins, the Resurrektion of the Body, and the Life everlasting. *Amen.*

Quest. What dost thou cheefly learn in these Articles of thy Belief?

Ans. First I learn to believe in God the Father, who hath made me and all the World.

Secondly, in God the Son, who hath redeemed me and all Man-kind.

Thirdly in God the Holy Ghost, who sanctifieth me, and all the Elect People of God.

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Kest. A duris, gur yalladar do Yeea-aare agtis
do Yeea-vaare ar do hon go koivedfa Aanta De;
Eennis yha-av ke a leen?

Fre. A Dech.

Kest. Kred aid shin?

Fre. An kena do lavir Dia san eechid Caibidil
de'xodus ag ra, Is, mishi an Tierna do Yhia, nogh
do threeree huffa a mach as Talav na Hegipt, as
Tih na Daorse.

I. Nee bee Dia arbee ele agad am laarse.

II. Nee yheana ta yhuit fein Eevai arbee ghra-
valta, no Kosavlachd ar bee een Nee ata a Fla'is
huas, no sa Talav hees, no da vuil sa Nuifge foy
an Talav. Nee Chlaonfa tu hu fein shees doiv,
nee yheana tu Shervish doiv; Oir mishi an Tierna
do Yhia, is Dia eadvar me, hig yheachin Fekkee
na Na-are ar an Kloin, gus an tres agus an kearrav
Gluu don druing whocæs me; agus hasbenas
Trokar do Veelteev don lughd do ghrahes me,
agus choivedas Ma-anta.

III. Na tavir Ainim an Tierna do Yhia go dee-
van. Oir nee vesfui an Tierna neavchintach antec
veir a Ainim go deevan.

IV. Kuivnee La na Sabaid go Neevocha tu e.
Shea Lahe haorohus tu agus yheanasta Hobir oole;
ahh se an shekva la Sabaid an Tierna do Yhia. Nee
yheana tu Obir ar bee ann, Hu fein, no do
Vac, no Heehan, Hoglegh, no do Vanoglegh, no
do Choivagh ata raov a stih dot Yhoirfeev, Oir is
a shea Laheev do rinn an Tierna Neav agus Talav,
a Narge, agus a noole Nee ata inta, agus do scuir
se

Quest. You said that your God-Fathers and God-Mothers did promise for you, that you should keep Gods Kommandments. Tell me how many there be?

Answ. Ten.

Quest. Which be they?

Answ. The same which God spake in the Twentieth Chapter of *Exodus*, saying I am the Lord thy God who brought thee out of the Land of *Egypt*, and out of the House of *Bondage*.

I. Thou shalt have no other Gods but mee.

II. Thou shalt not make to thy self any graven Image, nor the Likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth. Thou shalt not bow down to them nor worship them : For I the Lord thy God am a jealous God, and visit the Sins of the Fathers upon the Children to the third and fourth Generation of them that hate mee, and shew Mercy unto thousands in them that love mee and keep my Kommandments.

III. Thou shalt not take the Name of the Lord thy God in vain ; for the Lord will not hold him guiltles that taketh his Name vain.

IV. Remember that thou keep holy the Sabbath Day. Six Days shalt thou labor, and do all that thou hast to do. But the seventh Day is the Sabbath of the Lord thy God. In it thou shalt do manner of Work, Thou, nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maid-servant thy Kattel, nor the Stranger that is within thy Gates ; for in six Days the Lord made Heaven and Earth

se an shekva La : Uime shin do Veanee an Tierna
La na Sabaid agus do neev e.

V. Onoree Ha-ar agus do Va-ar, eennus go ma
fada do Lahe ar an Talav noch do veir an Tierna
do Yhia yhuut.

VI. Nee yheana tu duin Varva.

VII. Nee yheana tu a-Altranas.

VIII. Nee yheana tu Goid.

IX. Nee veara tu Fianish vreig a nahai do
Chovarfan.

X. Nee hantocha tu Tih do Chovarfan, nee
hantocha tu Benn do Chovarfan, no Oglagh do
Chovarfan, no Vanoglagh, no a Yhav, no a Assal,
no eenn e is le do Chovarfan.

Kest. Go do nee tu olum go specialta le na ha-
antasa ?

Fre. Folamim yha nee, mo yhualus do Yhia,
agus mo yhualus dom Chovarfan.

Kest. Kred e do yhualus do Yhia ?

Fre. She mo yhualus do Yhia, Kredeev ann, Egle
vee orm roiv, a Ghracha le mo Chree oole ; le
Meenteen oole ; le Manam oole, agus le mo Neart
oole ; a eara, Buichus do havart do, mo Yhoy oole
do chur ann ; gairm ar ; a Ainim neev, agus Okkal
d'onora ; agus Shervish do yheana go feerennach
do ar fea mo Ve a oole.

Kest. Gud e do yhualus dot Chovarfan ?

Fre. A she mo Yhualus dom Chovarfan, a ghra-
chu mur me fein, agus a yheana do na hoole
yheaneev, mar ba mian leam aid do yheana yhaav.
Ma-ar agus mo Va-ar do grachu, d'onora agus
durachdi.

Earth, the Sea and all that in them is, and rested the seventh Day : Wherefore the Lord blessed the seventh Day and hallowed it.

V. Honor thy Father and thy Mother, that thy Days may belong in the Land which the Lord thy God giveth thee.

VI. Thou shalt do no Murder.

VII. Thou shalt not Kommit Adultery.

VIII. Thou shalt not Steal

IX. Thou shalt not bear false Witness against thy Nabor.

X. Thou shalt not Kovet thy Nabors House, thou shalt not Kovet thy Nabors Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass nor any thing that is thy Nabors.

Quest. What dost thou chiefly learn by these Kommandments ?

Ans. I learn two Things : My Duty towards God, and my Duty towards my Nabor.

Quest. What is thy Duty towards God ?

Ans. My Duty towards God, is to beleev in him, to fear him, and to love him, with all my Hart, with all my Mind, with all my Soul and with all my Strength. And to worship him, to give him Thanks, to put my whole Trust in him, to Kall upon him, to Honor his Holy Name and his Word, and to serve him truly all the Days of my Life.

Quest. What is thy Duty towards thy Nabor ?

Ans. My Duty towards my Nabor is to love him as my self, and to do to all Men as I woud that they shoud do to me. To Lov, Honor, and Suecor my Father and my Mother to Honor and Obey

durtaehd. Onoir agus uvlachd do havart don Ree agus da vuila keannas foy. Me fein du ulucha dom oole Stiurareev, Hegasgoreev, Eareev Spiradalt, agus Vaistreev. Me fein dimchar go huirishil, agus go hurramach do gach oole yhuine as fearr na me. Gan deeval a yheana do eenach le Breear na le Gneev. Vee Freerinnach agus Keart an m'oolle Chonra. Gan mailish na sua vee an mo Chree. Mo Lava do chonval O pheckka, agus o Yhoid, agus mo Henga o Dhrochaint, o Vreig, agus o Skannal. Mo Chorp do chonval a Messaraghd, a Socraiaighd, agus an Gemniaghd. Gan maon daone ele do hantocha na decaree; ahh folum agus Saohar do yheana chum mo Ve a da-al go kneasd, agus a yheana mar is dual yha-av a sa Staid Ve a chum ar mian le Dia mo yhairm.

Kes7: Mo Lenav vai beev Ees sho agad nagh vuil ar do chumas na neehese, do yheana uait fein na shual a Na-anteev De, agus Shervish do Yheana Yho, gan a Ghrafa specialtasán, ar a kaifir folum gairm do yheanav gagh oole am le hoornee yhu-rahdee: Uime shin leeg yho a chlo's an fedar Orad an Tierna do ra.

Fre. Ar Na-ar ata ar Neav; neevhar hainim; Tigea do riachd; deantar do hoil ar Talav, mur neehir ar Neav; Tavar yhuinn a niu ar Naran la-al: Agus mai yhuinn ar Kinta, mur vai moon yhaiv do Chintechas ar na-hai: Agus na treoree eenn Chum Ca-ahe, ahh saor een o olk. *Amen.*

Kest. Kred iarrars at Yeea sa noorneese?

Fre. Iarrum-ar mo hierna Dia ar Na-ar Neava,
Teelagot

Obeey the King and all who are put in Authority under him. To submit my self to all my Governours, Teachers, Spiritual Pastors and Masters. To order my self lowly and reverently to every Man that is better than my self. To hurt no Body by Word or Deed. To be tru and just in all my Dealings. To bear no Malice nor Hatred in my Hart. To keep my Hands from Picking and Stealing, and my Tong from Evil-speaking, Lying and Slandering. To keep my Body in Temperance, Sobernes, and Chastity. Not to Kove nor Desire other Mens Goods, but to learn and labor truly to get my own Living, and to do my Duty in that State of Life, unto which it shall please God to Kall me.

Quest. My good Child, know this, that thou art not able to do these Things of thy self, nor to walk in the Kommandments of God, and to serve him, without his special Grace, which thou must learn at all Times to kall for by diligent Prayer. Let me hear therefore if thou canst say the Lord Prayer?

Answ. Our Father which art in Heaven, Hallowed be thy Name ; thy Kingdom Come, thy Will be done in Earth as it is in Heaven : Giv us this Day our dayly Bred, and forgiv us our Trespases as we forgiv them who trespas against us. And lead us not into Temptation, but deliver us from Evil. *Amen.*

Quest. What desirest thou of God in this Prayer?

Answ. I desire my Lord God our heavenly
D 2 Father,

Teelagor gagh oole **Vaihis** a **Ghrasa** do chur huggam fein, agus chum gagh oole **Yhuine**, chum go deanam **Eara** yho, shervish do, agus uvlachd do mar as koir yhuinn. Agus gui-him **Dia** gagh oole neeche do havart yhuinn ata ree-achdanach dar **Nanmeev** maraon agus dar **Korpui** ; agus go beehe she **Trocaragh** yhuinn, agus go maiheev yhuinn ar **Pekkee** ; agus go mai a **Hoil** ar faval, agus ar kossaint an gagh oole **Chunart** **Spirad** agus **Kolla** ; agus go kuvdichiv een o gagh oole **Fekka** agus **Vo'r-lochdeev**, agus o'r **Navid** spiradalt, agus o **Vais** heeree agus ata doy agam gon deana sho, da **Hrokar**, agus da **Vaihis**, tre ar **Tierna** **Eesa** **Kreefd**, agus ar a **Navar** shin dearim, *Amen.* Go raiv mar shin.

Kest. Ke leen sakramentea do **Ordee** **Kreefd** ann **Eglus** ?

Fre. **Yha** **Hakrament** a avain ata go generalt reeaghdanah, chum **Slanee**, **Eayhon**, **Baiste** agus **Suiper** an **Tierna**.

Kest. **Kred** huigirse les an **Okalsa** **Sakrament** ?

Fre. **Tuigim** **Kovarha** foirimilagh **Soakfe** **Ghras** inveanagh agus **Spiradalt**, havare **Yhuinn** do **Ordee** **Kreefd** fein, mar leeche le faimid na **Grasa** keana, agus mar **Yhall** chum a nearva yhuinn.

Kest. **Ka** vead **Rann** ann a **Sakrament** ?

Fre. **Yha** rann : An **Kovarha** foirimilagh **Soakfe**, agus **Grasa** inveanagh **Spiradalt**.

Kest. **Gud** e **Kovarah** foirimilagh no **Foirm** a **Vaisdee** ?

Father, who is the Giver of all Goodness, to send his Grace unto me and to all Peeple, that we may worship him, serv him, and obey him as we ought to do. And I pray unto God, that he will send us all things that be needful both for our Souls and Bodies: And that he wil be merciful unto us, and forgiv us our Sins; and that it wil please him to save and defend us in all Dangers ghostly and bodily: And that he wil keep us from all Sin and Wikkednes and from our ghostly Enemy, and from everlasting Death: And this I trust he wil do of his Mercy and Goodness, throu our Lord Jesus Christ, and therefore I say *Amen*. So be it.

Quest. How many Sakraments hath Kryst Ordained in his Church?

Answ. Two only as generally necessary to Salvation, that is to say, Baptism and the Supper of the Lord.

Quest. What meanest thou by this Word Sakrament?

Answ. I mean an Outward and visble Sign of an inward and Spiritual Grace, given to us, ordained by Kryst himself, as a Means whereby we receive the same, and as a Pledg to assure us thereof.

Quest. How many Parts are there in a Sakrament?

Answ. Two: The Outward visble Sign and the Inward Spiritual Grace.

Quest. What is the outward visble Sign or Form in Baptism?

Fre. Uisge : Ann am baisder a Fersa a N'ainim,
a Na-ar, agus a Vik, agus a Spirad neev,

Kest. Kred i an Ghras inveanagh agus Spiridalt ?

Fre. Bas chum Pekkee, agus Ayheen go Feerentaghd : Oir ar vee yhuinn O Nadur beirhe a Bekka, agus ar Kloinn yheeveirg, deantar les sho Klann na Gras Yhynn.

Kest. Kred iarrar ar Fersonneev a vees chum am Baisdee ?

Fre. Airhee, le an tregid Pekka ; agus Krediv len Kredid go Dingvalta Geallavna De a Yheantar yhaiv san Takrament ud.

Kest. Mashea gud uime am baifdir Leneev, an tan tre na Noige nagh fedid aid shin do choivleena ?

Fre. Ara Navar gon geallaid aid araon le nam Banneev : Agus ata yhiagha arra fein an tan hiukfid chum aoise an ge altav shin do Choivleena.

Kest. Kred far Ordiheev Sakrament Huiper an Tierna ?

Fre. Chum gna-whivne Ecbarha Vais Chreescd, agus na Tairvea do Yhevmid da vree.

Kest. Gud e an Rann soirim ilagh, na Kovarha Huiper an Tierna ?

Fre. Aran agus Feen, do anee an Tierna do Yhlakka.

Fre. Gud e an Rann inveanagh, na an Nee do Kovareeher leo ?

Kre. Korp agus Fuil Chreescd, do Glakkar, agus Gavar go dervha le na Kredvee a Suiper an Tierna.

Kest.

Answ. Water, wherein the Person is Baptiz'd, in the Name of the Father, and of the Son, and of the holy Ghost.

Quest. What is the Inward and Spiritual Grase?

Answ. A Death unto Sinn, and a new Birth unto Rihteousnes : For being by Nature born in Sin and the Children of Wrath, wee are hereby made the Children of Grase.

Quest. What is required of Persons to be Baptized?

Answ. Repentance, whereby they forsake Sin ; and Faith, whereby they stedfastly beleev the Promises of God made to them in that Sakrament.

Quest. Why then are Infants Baptized when by reason of their tender age they cannot perform them?

Answ. Becaus they promise them both by their Sureties, which Promis, when they come to age themselves are bound to perform.

Quest. Why was the Sakrament of the Lords Supper ordained?

Answ. For the Continual Remembrance of the Sacrifice of the Death of Kryst, and of the Benefits which we receve thereby.

Quest. What is the outward part or sign of the Lords Supper?

Answ. Bred and Wine, which the Lord hath Commanded to be received.

Quest. What is the inward Part, or Thing signified?

Answ. The Body and Blood of Kryst, which are verily and indeed taken and received by the Faithful in the Lords Supper.

Quest.

Kest. Gud aid na Tairvea dan deanter ran fair-tagh shin les an Takramentse ?

Fre. Neartigha agus Beagha ar Nanman le Korp, agus le Fuil Chreefd, avail mar Neartiher agus Veohigher ar Guirp les a Naran agus a Veen.

Kest. Kred iarhar ar an druing do hig chum Suiper an Tierna ?

Fre. Aid fein do Skruda an vail Arechas Feerennagh orra fa na Bekkee do rinnedar ag Kur rompa go Dingvalta Bea nua do Hhaiheev ; agus Krediv shesvah do vee akka a Trokair De tre Chreefd, le Kuivne vuihe a Vais ; agus a vee a Karhannagh do le gagh oole Yhuine.

Oornai ar son Yhaoniv Tynn.

FEUSHIN YHENETALT.

A Ar Oolehooahdee agus avallhrokaree ; hooa-mar ar arrad agus ar shahran o do hleecheevse mar Haoreev kailt. Do lena mar go ro vore Menga agus Meeana ar Kreeheev fein. Do chintamar a Nahai do dhleehee veannees. Dagamar gan dea-nav na Neehe va Koir yhwini do yeanav agus do rinnar mar na Neehe nar hhoir yhwim do yeanav : Agus nee vuil Slaint ar-bee inneen. Ahh hussa, a Hierna dean Trokar orrin na Pekkee rovohda. Koggills a yhe an drong advees a Kinta. Tavir ar a nash an luhd ata areahh, do reir do yealavna doilfee tu don cheena doana, an Eesa Kreefd ar Tierna. Agus aontee A-ar to hrokaree ar a hon san ; go kaivsem ar Beha o sho amah go decai, feer-cheart, melsara chum Gloir hainim neeva fein.

Amen

Oornai

Quest. What are the Benefits whereof we are Partakers thereby?

Ans. Strengthening and Refreshing of our Souls by the Body and Blood of Krypt, as our Bodies are by the Bread and Wine.

Quest. What is required of them who come to the Lords Supper?

Ans. To examine themselves whether they repent them truly of their former Sins, stedfastly purposing to lead a new Life, have a lively Faith in Gods Merisy throu Krypt, with a thankful Remembrance of his Death, and to be in Charity with all Men.

Prayers for Sick Persons.

A GENERAL CONFESSION.

ALLmyty and most merciful Father, We have erred and strayed from thy Ways like lost Sheep. Wee have followed too much the Devises and Desires of our own Harts. Wee hav offended against thy holy Laws. Wee have left undone those Things which wee ought to have done; and wee hav done those Things which wee ought not to have done: And there is no Helth in us. But thou, O Lord, hav Merisy upon us miserable Sinners. Spare thou them, O God, who Confess their Faults. Restore thou them that are Pennitent, According to thy Promises declared unto Mankind in Krypt Jesus our Lord. And grant, O most merciful Father, for his sake; that we may hereafter liv a godly, rihteous, and a sober Life, to the Glory of thy holy Name. *Amen,* E A

Oornei ar son na Habsoloid.

O a Hierna, guimeedhu eisd ar Noornee go trokarah, agus koggil an veid adveehis am Pekkee yuit, innas go fuhiv an druing aga vuil am Pekkee ag geran ar a goinseeas, absolod o do Vaihenas trokareehsa tre Chreesd ar Tierna, *Amen.*

Oornee an Tierna.

A r Na ar ata ar Neav, neevhar Hainim ; Tigear do Riaghd, Deantar do Hoil ar Talav, mur neehir ar Neav : Tavar yhuinn a niu ar Naran laal. Agus mai yhuin ar Kinta mur vaimeen yhaiv do Chinteha ar na-hai. Agus na treoree een chum Ca-ahé, ahh saor een o Olk. Oir as leat fein a Riachd, agus an Hoo-ahd, agus an Ghloir, go brah agus go brah. *Amen.*

Minist. O Hierna, favail do Hervisheh.

Fre. Hooris a Yhoas innad.

Min. Koor Kavar huige od Ait neeva.

Fre. Agus kaovin do hior go neartvur e.

Min. Na leig don Navid Koir Leatrom do vee ag ar.

Fre. Na do Nolk teahhd na Yhoirnhum a zhor-tee.

Min. Bee yho, a Hierna, do Hor Laidir.

Fre. O ahai a Navid.

Min. O a Hierna, eisd ar Gooihe.

Fre. Agus leig ar Neivhe do rohhdéen hoogad.

O a Hierna, feuhh a nuas o Neav, avark, tavar Kuart, agus foir ar sho do Hervisheh. Feuhh ar le Suleev do Hrokar, tavar Kovartahd agus Dervyhoi yho innad fein, kuvdee e o Hun-narr

A Prayer for Absolution.

O Lord, we beseech thee mercifully to hear our Prayers, and spare all those who Confess their Sins unto thee, that they whose Konsciencies by Sin are akkused, by thy merciful Pardon may be absolved, throu Kryst our Lord, *Amen.*

Lords Prayer.

O U R Father which art in Heaven, Hallowed be thy Name, Thy Kingdom come, Thy Will be done on Earth as it is done in Heaven. Giv us this Day our dayly Bred. And forgive us our Trespases, as wee forgive those who trespas against us. And lead us not into Temtation, but deliver us from Evil. For thine is the Kingdom, the Power, and the Glory, for ever and ever, *Amen.*

Minister. O Lord save thy Servant.

Answ. Who putteth his Trust in thee.

Minist. Send him Help from thy holy place.

Answ. And evermore mightily defend him.

Minist. Let the Enemie hav no Advantage of him.

Answ. Nor the Wikked approach to hurt him.

Minist. Be unto him, O Lord, a strong Tower.

Answ. From the Face of the Enemy.

Minst. O Lord, hear our Prayers.

Answ. And let our Cry come unto thee.

O Lord, look down from Heaven, behold, visit and releev this thy Servant. Look upon him with the Eyes of thy Mercy. Give him Komfort and sure Konfidence in thee, Defend him from

nart na Navad, agus konvee e a shee agus a Slainte
hioree, tre Eesa Kryft ar Tierna, *Amen.*

Eisd Lynn, a yhe agus a Lanior oole hooahdee
agus ro hrokaree ; sheen do gnavaihes huige
sho do Hervisheh, ara ga fiana le Teennis. Gur-
mid hu neevai sho do Smahda a-ara yhosan,
hhum go deana Tuigse a Laig Neart do chur a
kean a Chredee, agus Fijrnn an a Airheee : Innas
ma bu i do Yeholfa a aishik chum na Slainte do
vee roiv aige go kaivse she an whuid ele da Veho
an Hegal agus hhum do Ghloir : No tavar yhe
Grafa an Whoart sho do hug tu ar do yhaval huig,
ar vo tareis na Beha fianda sho do chreeahnu go
bee na chovnee maille root fein am Beha hioree,
tre Eesa Kreesd ar Tierna, *Amen.*

Oa yhe ro hrokaree nohh do reir ima dalahd
do Hrokaire do sgrifas amah Pekkee na dru-
ing do nee fiar aree, ar vo nahh been kuivne nios
mo agad orr ; fosgal do Hool. Hrokar ar sho
do Hervisheh, ata go ro yeehilleh ag Jarree Par-
duin agus Maihavnas. Anuaih ann, (A-ar ro
ghrahe) ke be Nee do kuru ar kuul ann le Keilig
agus le Mallis an Diavil, no le Anvian agus le
Anvuin a Cholla fein. Konvee an Ball egkruai
sho a Naondahd na Heglais, tavar arrhe da hree-
vrooha, gav a yeora, lahdee a Fian, mur Chifir
yhuit is folevnee yho. Agus o harla go vuil ag
kur a Yhohas oole ann do Hrokars avain, na kuiv
na le a Fekke roive sho, ahh neartee e le do Spirad
veannee : Agus an tan ba mian leat a ure as sho,
gav e hhum do Vavar fein tre Looaihahd do

from the Danger of the Enemy, and keep *him* in Peace and Safety everlasting, throu, Jesus Krypt our Lord.

Hear us, Oh God and Savior Allmyty and most Merciful : Extend thy accustomed Goodness to this thy Servant who is greeved with Sicknes. Wee beseech thee, Sanktify this thy Fatherly Correction to *him*, that the Sence of *his* Weaknes may add Strength to his Faith, and Seriousnes to *his* Repentance : That if it shall be thy good Pleasure to restore to *him* *his* former Helth, hee may lead the Residu of his Life in thy Fear, and to thy Glory : Or elce giv *him* Grace so to take thy Visitation, that after this painful Life ended *he* may dwell with thee in Life everlasting, throu Jesus Krypt our Lord. *Amen.*

O God most Merciful, who according to the Multitude of thy Mercies dost so put away the Sins of those who truly repent that thou remembrest them no more. Open thine Eye of Mercy upon this thy Servant who most earnestly desireth Pardon and Forgivnes Renew in him (most loving Father) whatsoever hath been decay'd by the Fraud and Mallice of the Devil, or by *his* own karnal Will and Frailnes. Preserv and Continu this sick Member in the Unity of thy Church, Consider his Contrition, accept his Tears, assuage his Pain, as shall seem to thee most expedient for him. And forasmuch hee putteth his whole Trust in thy Mercies, impute not unto *him* *his* former Sins; but Strengthen him with thy blessed Spirit : And when thou art pleased to take him hence, take

Vik ro ghrahe fein Efa Kreesd a Tierna,
Amen.

Orha ag taova Thuine Hynn le Dia a Bonk an Vais.

O a Yhe oole hooahdee, ag an kovneehid Spireed
 na Feeren eear bee deanta Eemlan, tareish am
 fooasklee o nam Preefun halvee, koormid tre uv-
 laghd Anam sho do Hervishe ar Braha yheelis
 (*no Derchiuir*) ar do Laveevse, avuil is ar Laveev
 Hhrooior ghrahee, agus Lanior ro hrokaree; dod
 ghoohe go ro Oohal, morveas do vee ar ann do
 la-ar. Innail e, gweemid hoo, am Fuil an Owain
 eerghlan ud do marva, hhum Pekkee an teahail do
 hogval, innas ar bee do kebe Sal do whit ar a
 Meahon an drogh-heahal hrooalleese, tre Anvia-
 neev na Kolla, no tre Healgeev an Diavail, Skoo-
 rha agus toghaouha, go feadfee a havart Roghlan
 agus gan Sal dot la-arfe. Agus mooin duinn ata
 beo nayheai, a aikshin an sho, agus an na leheediv
 ele d'esimplareev la-ala an Tovasihee, go de kov-
 sovreeste agus nevhynte ata ar Staid fein, agus ar
 Lahe gearra do Airev, ar Yo go neanam ar Kreeha
 havart don Hhreenaghd yheeha agus neava ud go
 deeyhillagh, Kovfad is varfim ann sho, ler feadir
 ar bre fayheoi hum Beha hioree, tre Looaihahdiv
 Eefa Kreesd he an-vikse ar Tierna, *Amen.*

Ranna

him to thy Favor, throu the Merits of thy most dearly beloved Son Jesus Kryst our Lord, *Amen.*

A Commendatory Prayer for a sick Person at the Point of Departure.

O Almyty God, with whom do liv the Spirits of just Men made perfekt, after they are delivered from their Erthly Prisons: Wee humbly Commend the Soul of this thy Servant, our dear Brother (or Sister) as into the Hands of a faithful Kreator, and most merciful Savior; most humbly beseeching thee, that it may be preshous in thy Sight. Wash it, wee pray thee in the Blud of that immaculat Lamb that was slain to take away the Sins of the World, that whatsoever Defilements it may hav Contrakted in the midst of this miserable and nauty World, throu the Lusts of the Flesh or the Wiles of Satan, being purged and done away, it may be presented pure and without Spot before thee. And teach us who Survive, in this and other like daily Spektakles of Mortality, to see how frail and uncertain our own Condition is, and so to number our Days that we may seriously apply our Harts to that holy and hevvenly Wisdom whilst we liv here, which may in the End bring us to Life everlasting, throu the Merits of Jesus Kryst thine onely Son our Lord; *Amen,*

Some

Ranna arree don Scribtur neeva.

Eoin : 4: 24. Is spirad Dia : Agus an dream caras e, as eigin doiv a ç'ara a spirud agus a feerinne.

Mattha 4: 10: A duvirt Eefairis anshin, Eemih rovad, a Hahihor, oir ata skreeva, onorfee tu an Tierna do yeea fein, agus as do na canar do yheana tu shervish:

Laisk : 22: 8, 9: Agus mishe Eoin, an tee do Honnairk agus doHuala na neehese : Agus an tan do Huala, agus do Honnairk aid, do huit me shees chum sleuchdana do yheanav a fianish chos a naingil do oillshee na neehese Yha-av:

9. Agh a duvirt se riom, shechuin hu a (shin do yheanav) oir is koivhervantee yhuit me, &c. dean Sleughdin do yeea.

1st. *Corint.* 14: 9. As avlee shin sheevse, muna lavarhee breeara sohuigfina tres an teangee kennus aihetarn a nee lavarar ? oir is fa a naier laveris sheev.

Koleff. 2. 18. Na mealla enduine sheev mar Luiaghda Nuylaghda Eentinn agus a Davart O ora d,Aingliv, Ga Ha-2,fein Sna Neeheev nahh Fakka she riav, ar na leena go decvan re heentinn a Hholla fein.

Some Texts of Holy Skripture.

St. *John* : 4: 24: God is a Spirit, and they who worship him must worship him in Spirit and in Truth.

St. *Mathew* 4: 10: Then saith Jesus unto him : Get thee hence Satan, for it is written, thou shalt worship the Lord thy God and him only shalt thou serve.

Revelation 22: 8: 9: And I *John* saw these things and heard them, and when I had heard and seen them, I fell down to worship before the Feet of the Angel which shewed mee these things.

9 Verse. Then said hee unto mee, see thou doe it not, for I am thy fellow Servant, &c. Worship God.

1st *Corinthians* 14. 9. So likewise ye, except ye utter by the Tong, Words easy to be understood, how shall it be known what is spoken ? for ye shall speak into the Air.

Col. 2: 18: Let no Man begile you of your Reward in a voluntary humility, and worshiping of of Angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.

Deuteronomi 4: 12: Agus do lavar an Tierna reev as laar na Teene : Do hualavar fooaim nam Breear, ahh nee Vakka var Savlooa ar bee, ahh avain go Kualavar ghoo:

Ver: 15: Tuigivse ar a navarsheen aire vai Yhuiv fein Degle go trualfee sheev fein agus go ne'ana sheev Eevai ghralvalta Kossavlaghd Feeragh ar bee, Kossavlaghd Fir no mna.

Psalms 19. 7. Ata Dlee an Tierna Eemlan ag cempa a Nanma.

Romhanah 15. 4. Oir ge be Neehe do Skreeva roive sho, is hum shynn hegask do skreeva aid, in-nus go bee Doghas aggin tre oyid agus tre Hhovartaghd na-Scribtur.

Gniva 17. 17: Agus dob Ooasle na Hudaihe shin, na an voointir do vee a Thessalonika, agus do ghavadar an Breear go ro Looaghairagh hukka : Ag kooartaha na scribtura gahh en La, da cahhin an mar shin do vadar na-neehefe.

Lukas 16. 29. A deir Abraham ris, Ataid Ma-oise agus na Faihee akka : Eifdea shaid rusan.

Lukas 17. 10. Agus is mar shin duivse, an tan do Yheantee gahh oole nee dar ha-anu yeev, abreev ; is shervantee neavharvaha shyn, oir do rinnamar an nee do vee yheeahiv orinn do yheanav.

Deuteronomy 4: 12: The Lord spake unto you out of the midst of the Fire: Ye heard the Voice of the Words, but saw no Similitude, only ye heard a Voice:

Verse 15: Take ye therefore good Heed unto your selves, &c. lest ye corrupt your selves and make you a graven Image, the Similitude of any Figure, the likeness of Male or Female.

Psalms 19. 7. The Law of the Lord is perfect converting the Soul.

Rom. 15. 4. For whatsoever things were Written aforetime, were Written for our Learning, that we throu Patience and Comfort of the Scriptures might have Hope.

Acts 17. 11. These were more noble than than those in Thessalonica, in that they receiv'd the Word with all rediness of Mind, and search'd the Scriptures dayly whether those things were so.

Luke 16. 29. Abraham saith unto him, they have Moses and the Prophets let them hear them.

Luke 17. 10 So likewise ye when ye shall have done all those things which are Commanded you, say, wee are unprofitable Servants, Wee have done that which was our Duty to doe.

Mark 2. 7. Kred fa lavran an fear sho blasfe-
mee mar sho ? ke Yhe dus pekkee do vaihev ahh
Dia na aonar?

1 *Fender* 3. 21. A nee fos re deeg an baifdea re
saor-har shynn a neesh, ag fregra na hesimplara
shin, (nee he kur ovain halhar na kolla, ahh fiarfee
yheachonfias a taov De) tre Esheree Eesa kreesd.

Isaia 42. 8. Is mishi an Tierna, she shin
Mainim, agus nee hura me mo ghloir do neach ele,
no mo vola d'Eevaiheev Gravalta.

Mark. 2: 7. Why doth this Man Blaspheme?
Who can forgiv Sins but God only?

1 Peter 3. 21. The like Figure whereunto even Baptism doth now save us, (not the putting away the Filth of the Flesh, but the Answer of a good Konscience to'ards God) by the Resurrektion of Jesus Kryst.

Isaiah 42. 8. I am the Lord that is my Name, and my Glory will I not giv to another, neither my Praise to Graven Images.

Preface to the Vocabulary.

FOR the better Understanding of the Genius of the *Irish* Language, and easier applying this Vocabulary to the Knowledge of this foregoing Katekism and Prayers, it is proper to premise some few Grammatical Observations.

And first, its Nouns, I beleev almost all, hav an *Accusativ* and other Oblique Cases in both Numbers, and make the necessary Changes of them various Ways.

The Defect of their Grammars makes that our Examples must be chiefly taken from the preceding Essay, but yet we will add some few.

Nom: *Dia* God.

Gen: *De* of God.

Voc: *O yhe* O God.

} Plural *Dec* Gods.

Nom: *Mak* a Son.

Gen: *Vik* of a Son.

Dat: *Don Vak* to a Son.

} Plural *Mik* Sons.

Nom: *Kos* a Foot.

Gen: *Na Kois* of a Foot.

Dat: *Don Hois* to a Foot.

} Plural *Kossa* Feet.

Nom: *Breear* a Word.

Gen: *Na Vreear* of a Word.

} *Breeara* Words.

Nom: *Eglais* Church.

Gen: *Na Heglas* of the Chuch.

} *Eglaisea*

} Churches.

Trokar Mercy.

Do *Hrokar* of Mercy.

} *Trokairea* Mercies.

Eehan a Dauter.

Na Heehan of a Dauter.

} *Eeana* Dauters.

Kunnart Danger

O Hannart from Danger

Deor a Tear, *Theora* Tears.

Aane Commandment. *Aanta* Commandments:

Seahal the World, an *Teahail* of the World.

Nom: Bais Death.

Gen: Vais of Death.

Slanior Savior *O Lanior* O Savior.

By these Declensions it appears I think manifest that most of their Plural Numbers are made by adding *a*, *ea*, or *eev*, to the Singular, and the other oblique Cases by Changing the first Letters from *B*, to *U*, from *D* or *dh* to *T* or *yh*, from *K* or *T*, into *H*, from *P* into *B* or *F*. &c. All which do not only serve to distinguish Cases, but soften the Language.

G E N D E R S.

The *Genders* are distinguish'd by *He* and *She*, signifying *He*, and *i She*.

At other times *Ban* a Woman is set before the Word, as *Ree* or *Riogh* a King, *Banriogh* Queen *Faidhe Vates*, a Prophet, *Ban-faigh*, a Prophetess, *Oglah* a Servant, *Ban* or *Van-oglah* a Maid-Servant, *Asal* an Ass, *Ban-asal* a she Ass.

At other times the *Feminin* is made by adding *ea*s or *Ess* as *Maihister* a Master, *Maihistreass* a Mistress.

Adjectives and *Participles*.

Adjectives and *Participles* often end in *a*, *ha*, or *he*.

As *Neav* Heaven, *Neava* Heavenly.

Aar Father *Aarrab* or *Aaral* Fatherly.

Or Gold, *Orha* Golden.

Farran

Jarran Iron, *iarnae* of Iron.

Dia God, *Deeai* or *Diadha* Godly.

Kabar a Joint, *kabartha* Coupled, jointed.

Leovan a Lion *leovanta* Lion-like.

Diaval Devil, *diavlee* Devilish.

Bakalta baked.

Baihte drowned.

Other *Adjectives* end in *il*, *ool*, *ach*, or *each*, which I think answers to the English *ish*, *ful* or *ble*. As *Feidil* Faithful, *Pakkool* Sinful, *Diskreideach* Wise or discreetish, *Kairrigheach* Kraggish or Rocky, Craggy.

And it is to be Noted that in Construction, they are usually placed after the Substantives; and it seems most proper that they shou'd be so: For the Thing it self shou'd first be Named, and then its Quality or Karakter.

SUBSTANTIVES.

Substantives often end in *Heahd* or *ghd* or *chd*. As *Dia* God, *Deeahahd* or *Diadhahd* Godhead, *Duine* a Man, *Daonahd* Manhood. *Gasty* Chast, *Ghashtaght* Chastity, *Riaghd* a Kingdom: *Fada* long, *Fadaght* length. *Mealteiveachd*, Deceitfulness.

As our *English* Names of Persons and Professions often end in *er*, theirs ends in *oir*.

As *Dleeheoir* a Lawyer.

Kairteoir a Carter.

Jarretoir a Begger.

Tairinhor a Drawer.

Mealtoir a Deceiver.

Degrees of Comparison.

As

As our *Adjectives* are compared by *more* and *most*, theirs are compared by *nas* and *ro*. As *Honorah* honorable, *Nas honorah* more honorable, *ro honorah* most honorable. *Trokarah* Merciful, *nas trokarah* more Merciful *ro brokarah* most Merciful. *Dehilleh* Earnest *nas dehilleh* more Earnest, *ro yehilleh* most earnest, *ro ghrabes* most Loving.

Pronouns.

The *Pronouns* are not easy to be reduced to Rule.

I me

Thou tu

He, e, she, se;

Wee shin

Ye siv, sheevse;

They jad, siad,

Who ke a Kaidhe

Whose darav

Which noh or noch

What ge

It shud, shin

This sin

That ud

These sna

Those druing

Self fein

Our ar, dar

Your Var, aguishe

The same ionnan, won

Alternate, leadh

All or whole oole

Other ele

Every gach, or gah

With them Leo,

The *Pronouns* are often joined to other Words both in the Beginning, and End : As *Mainim* my Name, *Tainim* thy Name, *Hainim* his or your Name.

As *Articles* are borrowed of the *Pronouns* I may take Notice here that as yet I find nothing about *Articles*, saving that *an* stands for *the* : As *an* fear the Man.

G

Auxiliary

*Auxiliary Verbs.**Taim ataim* I am*Ata* which art*Sa se* is*Vee*, was, bee*Va* were*Vim* or *Vin* I hav been*Vavar* ye hav been*Ni bhinnfi* or *ni Vinf* I had not been*Imperative Mood.**Biodh* be ye*Biodh. an* let there be*Infinitiv Mood.**Beith* to bee*Participle.**Veith* Being*Bea* Livelyhood*Biadh* or *Viadh*, Viands or Meat*Beo* Existence Gen: *bi* of Existence a Being.

By these few Grammatical Observations it appears plain to me, that the *Irish* Language is not a Contemtible Language, but such as the Inhabitants shou'd desire to see improved, and written, and printed as other Languages are. It's numerous Distinctions in the Oblique Cases of their Nouns, and Persons of their Verbs shews a Quickness and good Capacity in the Peeple who can carry them in their Memories and use them with great Readines. The Derivations of Words from *Greek*, *Latin*, *British*, and *Saxon*, affords the *Antiquary* many curious Observations about antient Customs and Laws, and first Peepling, and after Commu-
nication

nication of Nations : But my Busines is not to consider the Pleasure of the Learned, but the Advantage of the Inhabitants : And it seems wonderful to me why an ingenious Peeple who are fond of it, cou'd so long be Contented in a State like that which Nations were in before Letters and Writing were invented. With respect not only to Religion, but knowledg of Times past, and Arts and Sciences and Improvements of Life : With respect to that Communication that absent Friends and Relations hav with one another at a Distance, Nay even with respect to written Contrakts, Akkounts, Bills, Bonds, Wills and all the written Affairs of Life, they are left to the uncertainty and shortnes of Memory and Words, and Oaths, and Evidence that hath no written Bargans to Confute them. Now as I believe this can be said of no Nation under Heaven besides themselves, it is to be hoped they will let their Priests keep them in it no longer: But as it hath been often found that real true Religion brings with it all other temporal Improvements, It is to be hoped this little Instruktion of their Youth in Gods Truth and true Religion will be the Beginning of useful Learning and other Knowledg which other Nations have and they only have hitherto neglected.

The VOCABULARY

Air.

A, the, O, he, the Sign
of the Preter Tense.

Aane a Kommandment.

Aanta Kommandments.

Obl. *Aanteev*, *Aibnim*, I
Kommand, do *anee* did
kommand.

Aar Father, *ar Naar* our
Father.

Ag and *dod* before Words
are Signs of Participles
of the present Tense,
answering to *ing* in the
English, as *ag rah* saying
ag teagasg teaching.

Ag kur rompa purposing.

Agad you.

Aggin to, or with us.

Ahh or *ach*, at, but.

Ahai Face.

Aid or *iad* or *ead* they.

Aier Air, *fa Naier* to the
Air.

Aig or *Aige*, Hee *Ainim*
a Name.

Aire Heed.

Airhee or *Arehas* Repen-
tance.

Ata

Akedor firstly.

Akka with them.

Altranas Adultery.

An the, one, this, in, e-
vil, noble tru.

Anai against.

Anam the Soul Pl. *Anama*

An doi the Way.

An feadir if you can.

Angil Angel *Angleev* An-
gels.

Ann in him, *Anfna*.

An tan when.

Antee whosoever.

Anvianeev Lusts.

Anoise Age

Aon or *ean* one, alone.

Aran Bread, *Naran* our
Bread.

Ar bee, any, at all.

Ar do hon for you.

Arehas see *Airhee* Repen-
tance.

Aris again, *Arisb* rehearse.

Arrad erred.

Arree some.

As, is, out, out of.

Asal an Ass, *Ban-asal* a
She-Ass.

Asheree Resurrektion, De-
ree he rose.

Ata which art:

Alaid

Cho

Ataid akka they have them.

Avuil or avul as.

A vane, only.

Ayheen new birth.

B.

Banneev Sureties.

Be is, see, *bim*.

Bea or bengha, Refreshing, Life.

Beirhe born.

Benn or Bean a Woman, *Mna*, Women.

Bim sum. I am, *be is*, *bi* was, *ba* or *wa* were, *beith* to be, *Beo* living, *Bea* Life.

a Bonk, at the Point. from *Ponk*.

Brahar Brother.

Breear a Word, *na Vreear* of a Word.

Brooha to bruise, *Broote* bruised.

Byhus or Byghus or Buiches Thanks, *Buihak* thankful, *obl Vuihee*.

C.

Ca see, *ka how*.

Choirah Stranger.

Choirveds or *Hoivedas*,

Dee

keep. *Koirvedfin*, that I shou'd keep. or *atchieve*. *Creidim* or *Kredim*, I believe.

Chrooai or *Kruai* Kreated.

Cur s, *Kur* or *Kuram* Care.

For other Words expected to be found under C, look under *k* and *h*, where many will be found.

D.

Da or *do*, *twa* or *two*, *dara* Second.

Da if, unto.

Daona or *Duine*, a Man, any one.

Davr, dear, bound, *Daorse* Bondage.

Dar for, by.

Deanav, an Aktion, may, *deantar* be done.

Dearim I say, a *duris* you said, *duvirt* hee said.

Go dearvin truly.

Deearree to desire.

Deelish dear. Obl. *Teelish*; *Deeval*

Dro

Deeval Hurt,*Deevan* vain. *Deevanis**Vanitie*, *yeevanis*. Obl :*Deree*, he rose *Asheree* the
Resurrektion.*Dia* God.*Deeai* or *diadha* Godly.*Dia* downee or *dombnah*
dies dominica.*Diaval* Devil, *diavlee* de-
vilish.*Dimbar* or *dimchar* to de-
mean or behave.*Dingvolta*, stedfastly.*Dlee* Law, *Dleoir* Law-
yer.*Do*, duo two, *dara* se-
cond.*Dob* more.*Dod* *ghoohe* beseeching
thee.*Dohas* or *Doghas* Hope.*Doi* Ways.*D'oiv* to them.*Doras* a Door, *Dorsee*Doors : *Thoirseu* yure

Doors.

Dream they, the Sekt or
Tribe.*Droh* or *Droch* Wicked,*Drochaint* evil speaking.*Druing*, those of that
Tribe.*Dual* *yharv* becomes me.*Duine* a Man, *Daine*

Men, any Person : Dat.

Pl. *yheanseu* to Men.*Duris*, S, *dearim*.*Durtohd* to releev, S *Fur-*
toghd :*Dulig* or *duling* suffered,
S *Fulangam*.

E.

E, he, him : I she:

Eadvar jealous:*da Eahin* proving, try-
ing.*Eahon*, that is to say.
Aiunt.*Eallah*, *Kattel* : *Hellah*,
thy *Kattel*.*Eara*, *Aora*, Adoratio,
Worship.*Eear* bee *deanta*, being
made.*Earee*, *Aoree* a Pastor:*Eebart*, *Iahbh airt* a Sacri-
fise, *Eebarha* Sacrifices.*Eehid* the twentieth, *Fi-*
chid the *Viginti* twenty.*Eemih* Go, get thee away.*Eemlan*

Erv

Eemlan or *iomlan* perfekt.

Eempa, *iompa*, turning, coveting.

Eennis, *innis*, tell, innocence.

Eennus, *ionnas*, therefore, to the intent that.

Eenta, *jonta* in the same.

Eentin, *Intin* Mens, Will: *M'eenteen*, my Mind, Intention: *Eentim* Voluntary.

Ees Knollege Science. S: *Fifs*.

Eevai, *iomhagh*, *Imagh*, *imago*, Image: *d'eevai-beev* Images.

Egal *Egla* Fear, *Egle* vee to be in Fear.

Eglais *Ecclesia*, the Church, *na Heglais* of the Church.

Eisdin I hear: *eisdasbaid* let them hear.

Egkrooi, *egrotus*, Sick.

Eigin some:

Eile alius other: *Oole* all.

Eivhe, *Eimb* a Kry; *ar*

N'eivhe, our Kry.

Ervooimtir those.

Fee

Esbere or *Asberree* Resurrection.

Esbik Episcopus Bishop.

Esimplar an Example,

Esimplara Examples.

F.

Fa under, to unto.

Fada long, *Fadaght* length.

Faidhe, Vates, a Prophet,

Faighee Prophets:

Faikkim I see, *Nah Fakka* she hath not seen;

Faimid get, receive:

Fairtagh *Ran-fairtagh*, a Partaker:

Fear, *Vir*, a Man, *Fir* Men.

Fearr better:

Fedid it may:

Feerah, the Figure:

Feeran, Verum, tru, *Ferantaghd*, Truth or Verity *Rihteousnes*, go *fieren-nagh*, firmly:

Fein self:

Feen or *Fion*, *Vinum*, Wine.

Fersa

Fersa, S *Persa*, Person,
Fersoneev Persons:
Feusbin or *Faosin* Confes-
 sion:
Fianis, Witness:
Fikka Picking or Stealing:
Fior, vere, tru, S: *Feeran*:
Fifs or *Fios*, Knollege,
Eef.
Flais Heaven:
Foimps, Poms :
Foliman I learn, *inoloma*
 to be learned, *Folam-*
teagh a Disciple, *Fogh-*
lainm Learning, *folamtha*
 learned or ingenious:
Foirm Forma, Form, *foiri-*
milah outward:
Fooaim Voice or Sound :
Fooaskil to deliver, *foof-*
klee delivered:
Foy sua, Hatred:
Foyhid Patience:
Fuil Blood:
Fuar bass, died:

G : the Letter g or ghee
 answers to gamma in the
 Greek and Gimel in the
 Hebrew, and as it was
 hard in both those two

Langwages, and also in
 the Saxon as in get, Gills,
Finger, *Linger*, *Gelding*,
 so it is hard in Irish : But
 when joined with h in
 the middle or end of
 Words it is usually Qui-
 escent, and therefore hath
 been often left out in the
 Words of this Vocabu-
 lary:

Ga or *ag* serve as the
 Termination *ing* in the
 English, and are put be-
 fore the Participle of the
 Present Tense : As, *ga*
smoona thinking, *ga ra*
faying:
Gah or *gach* every, As,
gab un every one:
Gairm to kall:
Gan without:
Gava to take, *gavar* taken
ghavadar, or *yhavadar*,
 they did take:
Geallav or *Gallav* a Pro-
 mise, a *yhalloont* to promise,
d'yallader they promised:
Gemniabhd Chastity:
Ghall or *geal* a Pledg:
Obl: *yheal*.

Glakkam

Gud

Glakkam I take; *do glak-*
kar was taken.

Gnawhiune or *gnachuiune*
continual Remembrance.

Gneev a Deed, *Gneeva*
Acts, *Gneevarha* Akts,
Works:

Gloon or *Glun* a Genera-
tion.

Go to, at, that, very.

It is also the Particle be-
fore *Adverbs* equivalent
to *ly* in English at the
ends of Words : As *go*
lua quickly, *go Keart* just-
ly:

Goid Theft:

Goih Wind:

Goo or *Guth* a Voice,
Prayer, *Goohe* Prayers:

Grabe Love *Gratia*, *ro*
grabe most loving:

Ghwihim I beseech *gwee-*
mid Wee pray, *dod ghwo-*
he, beseeching thee:

Gud what:

As *g* hath two Sounds, a
soft and hard in the En-
glish, I have sometimes
put the *Italik g* for *gee*
soft or *jee*, as in, Age,
Virgin, Generation.

Hog

But I question whether
that Sound is found in
the Irish Tong or whe-
ther the Native Irish can
speak it.

H

Haingih the Wikked:

Hanga Theanga Tong:

Haoreev Sheep S *Kaor* a
Sheep, *go haree* chiefly:

Haorhus to labor:

Hantahu tu Kovet thou:

Hasbenas, sheweth:

Havart S *Tavir* have,
given:

Hawlaka buried:

Healse this World S *Sea-*
hal World.

Heas beneath:

Hegasgoreev Teachers, S
Teagasg:

Hellah thy Kattel, S *Eal-*
lah:

Hervisheb Servant:

Hierree everlasting:

Hig yeahin come to visit:

Hobar his Work S *Obar*
opus:

Hoglah your Laborer S

Oglah: H *Hoil*

Iar

Hoil from Toil Will:
Hon for:
Honnark saw:
Hooahdee or Chuahdach,
Mighty: oole-Hooahdee Al-
myty:
Hoole Eye, the Gen: of
Suil:
Hrokaire Mersies S Tro-
kair:
Hrooaleafe this Wikked:
S trooale Corrupted:
Huala heard:
Huas or chuas above:
Hug gave:
Hugam to mee, Hukka
to them:
Huige sho do Hervisba to
this thy Servant:
Huigirsbe understandest :
S Tuigim:
Hum or chum to, unto:
Humas or chumas Power.
go hurramah reverrently:
Hussa you:

I

I, Iagh, Inis an Isle or I-
land:
Iad they:
Iarram I ask, iarras thou

Ker

askest iarrar asked:
Iarla an Earl:
Ibh or iv you:
Imail wash:
as inoloma to be learned:
Inveanah inward:
Is ifi, am, Mifi, I am:
As i vowel is sounded like
dubble e after the Man-
ner of the French, most
of the old Words will be
found under that Letter.

K

Ka how:
Kaabe, temptation Kabibor
Temtor. O Hahibor Voc:
Kaibidil Chapter.
Kaisar you must:
Kailt lost:
Kannas or Keanas Power
or Authority:
Kaovim to preserv, go Koi-
vedsin that I shoud keep,
Karhannaghd Charity:
Ke qui who.
Kealig deceit, Heagleev
Deceits:
Keart certus just:
Kena the same:
Kennus how:
Kerrav the soorth:

Kest

Kra

Kest Question:

Kinee, genus, kind:

Kinee daona genus humanum:

Kinta a Trespas, Gen:

Hbinta or *Chinta*:

ne Kleanta thou shalt not bow:

Kloin Children, *Klan* idem:

Klunnim I hear, *Koolas* or *do huala me* I did hear

Knesd Honesty:

Kodichiv Help ye:

Koggils spare:

Koinseas Conscience, Obl:

Goinssas go *koived*, that I should keep:

Koir just, ought, Also a Fault:

Koirhervantee Communis Servus, Fellow-Servant:

In the 22d of Revelati-
on the 9th Verse, in the
Highland Bible printed in
the English Karakter ;
this word is *Coimhshearbf-
boghantuighe*, four and
twenty Letters insted of
12. By that Example
let the Reader judg of
the Nature and Necessity

of this Traduktion of
Karakter that we hav laid
before him

Kolla Flesh or Body, Obl:
a Holla or *a cholla* of the
Body, bodily.

Konra Dealings:

Konval to keep, *Kunvee*
keep thou,

Kobala. S *Klunnim*:

Koor or *Chur*, to put,
koormid Wee put into, or
commend into.

Kooart Visitation. Obl:
Whoart.

Kessaint defend.

Kosvalaghd or *Kossavlahd*
Likenes.

Kovara a Sign, *kovareeher*
signified.

Kovarfan Neighbour or
Nabor, Obl. *Chovarfan*.

Kovartaghd Comfort ;
Gen : *Hbewartaghd* or
Chovartaghd:

Kovnee to remain or con-
tinu.

Krann, a Tree, Obl:
Hbran:

Kraov or *Chraov* a Tree.

H2 *Kredim*

Lai

Kredim I beleev, *ahredeev*
or *Chredeev* to believ:

Krediv or *Kredeev* Faith,
don *Chredeev* of the Faith:
Kree Hart.

Kreevrogha Bruisednes of
Heart.

Kreeb an End:

Kruai or *Chrooi* Created,
Kroaiher or *Hbrooiher*,
Creator:

Kryst Christ, *Kreesdee*
Christian.

Kuahdee or *Hhooahdee* sole,
Almyty:

Kualavar ye heard, S.
Klummim.

Kuivne Remember:

Kummon Communion:

Kunnart Danger, O *Hbun-*
nart from Danger:

Kur rompa purposing.

Kuvdihv keep.

L

La a Day, *Lahe* and *Laev*
Days, *la-al* daily.

La-ar Presence, *am laorse*
beside mee.

Laidir Strong:

Lairv Hand, *Lavan* Hands

Mar

Lavram loquor I speak,
do lavir did speak.

Le with:

Leayhin or *Leighin* an In-
struction.

Leeanam I fill, *ar na leena*
filled.

Leqnav a Child, Pl: *Leineev*
Children:

Leeg, or *Leig*, let.

Leehe the Gen: Case of
Sleehe, the Means.

Looaghair Joy, go *Lughai-*
rah joyfully.

Lovaihabd Merit, *Loooih-*
ahdiv Merits.

Lughd those.

M

Ma or *Madh* if:

Ma-ar Mother:

Mah or *Magh* out:

Mai Good, *Maihas*
Goodnes:

Maithim I forgiv, *Vai-*
meen Wee forgiv: *Mai*
forgiv thou, *Maihav* and
Maihavnas forgivnes.

Mak a Son, *Vik* of a Son.

M'anam my Soul:

Maon Goods or Means:

Mar-on, both, together, as.

Mard

Nar

Obi

Mar'd Dead, *Marvea* or
Varveu dead, *ar Varveev*
upon the Dead, *Varva*
Killing or Murder.

Masbea why, then.

Meahon Medium Midst.

Mealla to Deceive.

Menga Devices.

Messar to think, *Messuim*
or *Messwim* I think.

Meass Esteem or judg-
ment. Gen: *Veas Marveas*
great Esteem.

Messaraba Temperance.

Mian Dia God please:

Misbi I

Mna Woman:

M'oixe an Inheriter:

Moonim, *Monere*, *Mooiin*
teach thou.

Muna Except;

Mur as:

N

Na of.

Nadur Nature.

Nah whether, not.

N'anmeev our Souls.

Nayhoir near.

Nasv or *Neev* holy:

Neevhar Hallowed *neav-*
hintach guiltles.

N'aran our Bread.

Ar narav becaus. *Ar na*

varshin therefore. S *Ad-*
var cause:

Ar Narge on the Sea. S
fairge.

Nas, more, Sign of the
Comparativ Degree.

Navid Enemy.

Neart Strength, *Nertiha*
strengthening.

Nearva from *dearv*, con-
firm, sure.

Nee or *na*, not.

Nee a Thing, *Neehe*
Things.

Neav Heaven, *Neava*
heavenly.

Neehar Hallowed.

Neehan a Daughter, *Hee-*
han of a Daughter.
from *Eeahan*.

Nerna was made, *Ner-*
name I was made.

a *Niu*, this day.

No, or else.

Noh or *noch* which.

N'oige of age, from *Oige*
age.

Nultfin that I shoud re-
nounce or nullify from
Diultam. O

O, from, of, O or Oh,
before the Vocat.

Obir

Ouh

Obir, Work opus, *Hobar*
your Work : *Oibrehev*
Works.

Oige Youth, Age, *Oganah*,
a young Man.

Oih, or *Oigh* a Maid or
Virgin.

Oishee did shew, *Sfoilhim*.

Oir for.

Oglah, a Servant:

Okkal, *fokul* a Word, Vo-
cabulum.

Olum to learn:

Olk Evil.

Ooal humble.

Oonorfee tu thou shalt wor-
ship.

Ooafal noble gentle.

Oole, all, whole, *eile* alius
other.

Ooar, or *Uair*, hora, an
Hour.

Oorne a Prayer, le *Hoornee*
with Prayer. *Sa Noorneese*
in this Prayer.

Ordikeev ordained:

Or on upon.

Orm upon me, *Orra* upon
them.

Ort upon thee.

Owan or *Uan*, ovem a
Lamb.

Ouha, from them.

Rov

Oyid, from *foyid*, Patience.
P

Pais, Passion or suffering.

Pekka Sinn : *Fekkee*, Accus:

Pekkah Pakkool Sinful, in
the Plural *Pekkaha*:

Pobal Peeple, Obl: *Bobal*

R

Ra, speak: *ag ra* saying:

Raghus he goes:

Rairv go, *rairv* be it:

Rann, a Part, Remnant,

Ran-fairtagh a Part-taker:

Re, with before:

Ree or *Righ* Rex a King,

Rihamhall Royal:

Riaghd a Kingdom:

Ree-ahh-danabh, needful:

Reir, according:

Rihim, I reach, *riabh* to

reach or come to, *rohden*

to come:

do Rinn, he made, *do rin-*

nedar, they did or made:

Rish to him, *Rea* to her:

Ro Sign of the Superla-

tive, most:

Roiv sh aforetime or

Roimke,

Rompa before them.

Rovad before thee.

Rugav

She

Rugav born.*Rufan* to them:

S

Sa and *San*, in, of:*Saith*, a Thrust, *Gha ha'a* intruding for thrusting themselves into.*Saksan*, England:*Saohar* to labor *Saval* to save:*Savlooha*, Similitude:*Savail*, or *Sambuil* Similis, like.*Sal*, *Soil*, Dross, or De-filement:*Saor*, free:*Seahal* or *Saohal*, the World, *an Teahail* of the World:*Shabran*, astray:*Sheasam*, stand:*She* fix:*Shek*, seven, *Shekva* the seventh:*Shervisb* *Servish*, *Shervi-shab*, a servant: *Hervishesh*:*Shesvab*, lively, firm:*Shinn*, Wee, *Sheevse*, ye, *an in*, then:*Shlebe*, a way:*So* or *sho* this or here:

Sui

Shulim, I walk, *shual* to walk:*Sios*, down.*Skannal*, Skandal:*Skoora*, purged, scoured:*Skrivam* I write, do *Skriva* was written, *Sribture*:Writing, *Skribturea* scrip-tures:*Skrudadh*, to shreeve or Search:*Skuirim* I desist, do *Skuirse* he rested.*Slanahim*, I heal, *Slanior* Savior, *Tlanior* of the Sa-vior:*Slainte* and *Slanee*, Helth:*Sleaghdin*, Worship:*Smuintih*, Meditation:*Smuintim* I imagin:*Soaksee* visible:*So craiaghd* Sobernes:*Sohnigfina* easy to be un-derstood: *S-Tuigim*:*Staid*, State;*Stiurareev* Stewards or Governors:*Saas*, super, up, *huas* a-bove:*Suih* to sit, *Hui*, he fate,*Huise* he fate:*Suiper*

For

Uim

Suiper Super, Gen. *Huiper*.

Suil an Eye, *Hool* his Eye:
Sul, before;

T

Ta. is, *da* who is.

Tairvea, Benefits:

Talaro *Tellus* *Talvan* Earth

Taov a Stigh, within.

Tavir *Tavhair* to take, or
giv, *Havart*, hath had,
to give:

Teine, Fire, *teinteab*,
teinteval fiery:

Tegask a Katechism, or
Doctrin, *do* *Hegask* to
teach, *Tegaskore* a Teach-
er: *Hegaskoreev* Teachers:
Teelagor, a Giver or Deli-
verer:

Teanga Tong, *mo* *Heng*||
my Tong:

Threeoree brought, threw,
draw:

Tierna Lotd, O *Hierna* O
Lord.

Tigeev come, *tiucsa* or
tigsa shall come:

Tinn Sick, *Teennis* Sick-
nes:

Tor a Tower, *do* *Hor*:

Tobam to chuse *toha* cho-
sen:

Toil, or *Hoil* Will or De-
fire:

Tovafshee the Gen of *So-
vafshee* of Death or Mor-
tality:

Tre, throu:

Treeoree lead or draw:

Tregid they forsake, *tregim*
I forsake:

Triur or *Truir* three, *tres*
third:

Trokar Mercy, *Hrokairé*
of Mercies, *do* *Hrokar* of
Mercy, *Trokarah* Mercif-
ful, *ro-Hrokarah* most
Merciful:

Truailim I corrupt, *tru-
alsa* Corrupted:

Tuigim I mean, *tuiga* *tussa*
you mean or understand,
Kred *Huigirse*, what do
you mean, *Tuigse* the
Understanding.

Tuigsheah sensible, *Sobuig-
sina* easy to be understood;
Tuigvse *Aire* take heed.

U

Uait fein by thy self:

Ud, that.

Uime

Vec

Vui

Vime shin, or *wimeshin* therefore.

Uisge Water, *Ufkwé Bah* Water of Life, from *Bea* or *Vea* Life.

Ulahd Obedience, or *Uv-lahd*:

Urnee or *Oornee* a Prayer.

Vaksan his Son:

Vai from *Mai* good:

Vaihas Goodnes:

Vaimeen wee forgiv, *S* *Maihim*:

Vais heere Deth everlasting

Vall the Obl of *Ball* a Member:

a *Vain* only:

Van-oglah or *Ban-oglah* a

Maid-servant:

Varvor Murder:

Varvee the Dead:

Varanav everlasting of

Maranah:

Vasdee: *S* *Baiste* Baptism:

Vaistreev Masters *S* *Mag-histir*.

Vea *S* *Bea* a Livelyhood:

Veaneé blessed, *Bheannuidh* benedixit.

Veirim I giv.

Vee was, *vead* are:

I

Veelteev thousands *Mille*:

Veil Mouth, from *Beul*:

Veohiv *Viventibus* to the Living:

Nee Vefai, hee shall not

S *Messar*:

Verim, I giv:

Vodidar Vowed:

Vola Praise, *S* *Molab*

Vorlohdee Wikkednes:

Vrehe judgment, *S* *Breith*:

Vreig falle, *S* *Breag* a Ly:

Vuiab. thankful, from

Buiab:

Vuil there is, *Vuilim* I am,

vuila are:

W

The Sound of *w* is often found in the Middle of Words and shoud be kalled *wi* that its Name and Power may agree.

S. the *Preface*:

X

As *x* is realy no more than *ks* I do not know that it is found in the Langwage, at least wee met not with it in our

Katekism:

Y in

Yha

Yho

Y in the beginning of
Words is a Consonant
and ought to have had a
distinct Karakter if our
Printer had had one:
Yallad or geallad yield,
Promise:
Yea-a-ye God-Fathers:
Yea va-are God-Mothers
Yea-heev bound, S Fiabh
Debt:
Yeevanis of Vanities, S
Deevainis:
Yes Larv the right Hand,
the Accus : of Deas :
Yha twa or two S da

Yhairv to them:
Yhairim from garim to
kall:
Yhall a Pledg S geallad:
Yhav an Ox, from Dav:
Yhava Conceived, S. Ga-
vim:
Yheana to do, from Deana
do yheanav to Duty, yheea-
hiv Duty.
Theeaerg Wrath:
Yhoirfeev:
Yeeveirg Wrath:
Yhoirfeev:

Errata.

The Reader is desired to make these Alterations with his Pen : P. 2 L. 16. Nuiltfin. P. 2: L: 19. Pekkaha. P: 4: L: 8. gwihim. P. 6: L: 8. threoree. L. 11. tu. L: 18. whoaches. L: 25: tu. L: 28. after *Vanoglagh* insert *heallagh*: P: 10: L: 2. *vuil a* L: 7. Feerinnach. L: 27. Vaimeen: P: 12: L: 8. mai. L. 18. after *Hakrament* dele *a*. P. 14. L. 16. orra. L. 17. geallav. L. 22. foirimilagh. L. 24. insert after *Gavar*, go *deavin agus*. P: 16: L: 8: vuil. L: 15: yheneralt. L. 18. lenamar, one word. L. 21 ba koir. L. 22. rinamar. L. 28. ro brokaree. P. 18. L. 17. yhohas. L. 22, yhoir hhum *two words*. P. 20 L: 8. Feerinn. L. 19. after *Hool*, put out the Point. L. 28. nakuir. L: 30. vre. P 22 L 1. Eesa, Kreesd ar L 7. Brahar. L 16 togha ouha *two words*. L 21 ar vo: P 24, L 14 hu ar. L 19 aihentar.

When we direkt the Learner to turn to another Word, insted of *V* for *vide*, for the sake of the English Reader wee put *S* or *See*. And where wee met with some Oblique Case of a Noun and were not sure which, wee only put *O* or *Obl*.

Names of the Benefactors.

THe Most Rev'd the Lord Primare, Archbishop
of *Armagh*, hath given ——— 11 10 0
His Grace the Lord Archbishop of *Dublin* will give
Books.

The Right Honourable the Countess } 11 10 0
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Antrim

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shall be settled

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Conway

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Conway

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Mr. Charles Norris Preb. of Kilroot	1	0	0
Mr. Michall harrison	1	3	0
Mr. Patrtck Hamilton	1	0	0
Mr. Robert Donnel	0	18	6
Mr. Benson	0	16	0
Mr. Clewlow of Killeleagh	0	16	3
Mr. Richard Lynam	1	10	0
Mr. Morgan	0	10	0
Mr. Benjamin Garfield	0	10	0
Mr. Smith	0	10	0
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Other kind Benefactors who are not of the Clergy
that wee know of.

By an unknown Hand sent to Dr. Travers 7 0 0

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Mrs. Ann Vesey of Hollimont 5 10 0

William Boyd Esqr: 5 0 0

Mr. Charles McCNeil Coast-Officer at

Balligraffon gave a Silver Chalice

and Patin to Collect the Offerings

Value 6 0 0

The

The Gentlemen of the Colliery, near *Bellycastle* give us Coal for burning our Line:

The Right Honourable the Lord *Charlemount* Books and Slate for the Church:

The Rev'd *Phillip Mothews* Precentor of *Conner* and Rector of *Ballmany* hath given *Pools Synopsis Criticorum*:

The Rev'd Mr: *John Maxwell* Preb: of *Common* hath given Six and Thirty Books, Valued at Five Pound:

If the Name of any Charitable Person be forgotten, or his Benefaction mistaken in this Catalogue, it shall be rektified in the next; which will be made as soon as any thing farther shall be Printed, either for the Correkting any thing that is amifs in this first Essay, or adding any thing farther to it for the Conversion of the Natives: If this in Experience prove useful, it woud be very desirable to have all the Common-Prayer-Book, and even the Bible it self, in the same Karakter; but this is left to the Judgment and Direktion of Authority, to which all this is humbly Submitted.

Dialogs:

Quest:

What is your Name ?

Answer

N. M.

Q: Can you speak English ?

A. Yes—No—a little

Q: Where do you live ?

A. At Lisburn

Q: What is the Name of this Town ?

Q: What Parish is this in ?

Q: How old are you ?

A. Twenty, Thirty, Threescore, Threescore and Ten, Fourscore and Nineteen.

Q: Which is the Road to Dublin ?

Q: How many Miles is it thither ?

A. One, Two, Three, Four, Five, Six, Seven, Eight, Nine

Q: Of what Religion are you ?

A. A Protestant, a Roman, a Presbyterian.

Kólavara.

Kest.

Ka hainim ta ort.

Fregya

N. M.

K. In lavirim tu Bearl ?

Fre. Lavirim, nec lavirim, lavirim began.

K. Kam bee tu ad chovne ?

Fre. An Lisnegavah.

K. Ka hainim ta er a vallisho ?

K. Ke i Farrast am vel sho ?

K. Gud e an aois ta agad ?

Fre. Ffichid, Deich is ffichid, Trifichid, Deich is Trifichid, Kerffichid, Deich is Kerffichid.

K. Ke i an Tlee go Ballahia ?

K. Ke ved Mile go nuige ?

Fre. Aon, Do, Tree, Keir, Koog, Se, Seacd, Ocd, Naoi

K. Ke an Creediv dam vel tu dhe ?

Fre. Protestanih, Rovanih. Presbyterianh.

Q. What is the Name of your Minister, or Priest? K. Ka hainia ka er do Vinister, no Hagart?

Q. Who is Minister of your Parish? K. Ke is Minister parraft yhuir?

Q. What Country Man is hee? K. Ke an Tire dam vel e?

A. An Englishman, Irishman, Scotchman? Fre. Salsganih, Eirinnih, Albanih.

Q. What Town do you live in? K. Ke im Baile am vel tu ad chovnee?

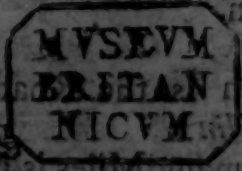
Q. Was you born there? K. Nan in shia a rugiv hu?

Q. Where was you born? K. Ka hait an do rugiv hu?

Q. Do you know Mr. M? K. Im vel Eolus agan er Maistir?

Q. Is hee at home? K. Im vel shia sa Vaile?

F I N I S.



Which N...
to D...
How many...
One...
Four, Five...
Eight, Nine...
Of what Religion...
A Protestant...
Presbyterian...

lo
e ?
aft
rel
h,
vel
giv
giv
er
e ?
IT
ON
IV
OI
I.
ib
y
OI
EI
O
OV
a
sa